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A Story Beginning at Marriage.

By HUDSON TUTTLE.

CHAPTER IV.

"Oh! a wonderful stream is the river of Time,
As it runs through the realm of years,
With a faultless rhythm and musical rhyme,
And a broadening sweep and surge sublime,
That blends with the ocean of tears."

One afternoon in October Mr. Malcolm leisurely walked up the path leading to the Leland residence. He had, after a summer's travel, come for a brief visit to his daughters. The front door was open, and no one being visible, he walked in and seated himself in an arm-chair. The slant rays of the setting sun came through the west windows.

It was a quiet retreat, and he sat motionless with a pleased expression on his intellectual face. Up the walk came Bessie, her hat in one hand, her book in the other, singing low as to herself, "Oh! worship not the beautiful, the lovely early die." One summer had wrought a wonderful change; her pale cheeks were now red as the sunset, and her retiring ways had yielded to a buoyancy, a fullness of life and energy, which sparkled in her eyes and rippled in her laughter. As she entered the parlor she suddenly saw her father, bounded to his side, and threw her arms around his neck.

"Where did you come from, papa? How unexpected! I am so glad to see you. What did Mary say?"

"No one is aware of my arrival but yourself."

"Delightful! What a surprise it will be for her. I will go for her."

"No, no; she will come presently. Sit on my knee as you used to do, when a little girl." He gazed into her expressive face for some time and then said:

"Your mother's face in every line."

"I do not remember my mother while on earth. It is sad not to remember one's mother, is it not, papa?"

"You were too young."

"Who cared for me?"

"I cared for you myself. What could I do to please your mother more than to care for the child she left me?"

"I must have been troublesome."

"Not to me. I have carried you for half the night in my arms, and watched by you when ill. I would allow no other hand to care for you. It was sweetest pleasure, for I knew your mother saw and smiled on me."

"Oh! yes; mamma is beautiful."

"You speak as though you had seen her!"

"I have, I have! She has often come to me, radiant as a silver cloud, and spoken so sweetly!"

"When she departed this life, we suffered an irreparable loss, especially you and Mary, for I could not sympathize with you as she could have done."

"You must not disparage yourself!" exclaimed Bessie with marked severity. "You are an excellent man, and my mamma is a beautiful spirit."

"True, and while you say you see her, I feel her presence and know that she is with us. She could never become so happy in the new life as to forget us. She would be miserable indeed, if not allowed to visit us, whom she loves with the intense love of her angel-life."

"I am so glad you believe as you do, for it strengthens me; for my visions are so unreal I sometimes doubt."

"It is not a strange belief, my child, for it has been entertained by various peoples, and is expressed in the prayers and hymns of the Churches, Catholic and Protestant. My constancy to your mother's memory shows how strong is my belief in her presence. She is not dead to me; the body we consigned to earth was only her worn garment. She, not being dead, is still my own loved wife, and when I too cast aside my earthly garment, we shall meet with joy, knowing that forevermore there will be no more parting."

"Oh, that will be sweet, and I shall go, too, and we shall all be reunited!"

"Say, not reunited, for we are not separated. The veil of invisibility which conceals the world of spirits from the world of men is of thinnest texture. I can feel the currents of thought flow through it, and our friends can on the other side."

They were interrupted by the entrance of Mary. "How like your mother you become with years!" exclaimed her father.

"I hope I inherit with her face her lovable qualities."

"That necessarily follows; I see by your face that you are happy in your new life."

"I am truly happy, dear father; my husband is all I could wish, and I have that perfect rest which comes of perfect trust."

"I am glad you are proud of your husband, but you must not forget self culture in your trust, else while he goes on you will remain, and will wake to find an impassable interval between you. Although it may be bridged by love, its existence will mar your happiness."

"Oh, tell me how I can prevent the least divergence!"

"You must cultivate yourself as he does himself. Your mother and I read the same books on the same subjects, and labored together. We were one, and there was no 'growing dissimilarity' between us. On the contrary, there was a growing similarity. We were the most attractive company for each other, and whatever advantages I might gain, I never accepted them unless shared with her. I do not believe weariness ever came to two noble and pure hearts that love each other."

"Young as I was I remember well the library—I was ushered into an atmosphere fragrant with affection."

"You were a lyric song dropped into the prose of our lives. You were an immortal pledge of our mutual trust, and educated us out of a great deal of selfishness, thereby refinding our lives."

Here Bessie interrupted by exclaiming: "Why, papa, what a queer traveling bag you carry!"

"A very queer satchel which Mary will remember. When I returned from my journey, I staid only a day at the old home, before coming here. I visited your mother's grave, for although she is not there, the sad associations lift my soul out of this world and bring me close to her as she was while on earth. I passed through the rooms of the old house, and seated myself in the library. There I saw this satchel hang-

ing as you left it. I said, I will fill it with apples from the wine apple tree, of which Mary is so fond, and carry it to her."

She was too overcome to speak, and silently took the satchel; as she unclasped it several of the dark-red apples fell into her lap. Oh, what a rush of memories! A little child led by a beautiful mother; a little girl gathering the pink and white blossoms to deck her tangled hair; a larger girl gathering apples in the autumn days; now a woman receiving them as a souvenir from the old home! She threw her arms around her father's neck and tears fell fast as he drew her to him and said:

"Sit on my knee with Bessie, again, and we will all float over the tide of memories together."

CHAPTER V.

"Have you not heard the poets tell
How came the dainty Baby Bell
In to this world of ours?
The gates of heaven were left ajar,
And thus came dainty Baby Bell
Into this world of ours."

A new life threw its soft yet adamant bands around Mark and Mary Leland. While she could detect in the face of the infant daughter the exact expression of the father, he could detect the perfect features of the mother. Mark would resign the care of the wee stranger to no other hands. The second night of her life the child was restless and he held her nestled on a pillow, listening to the soft breathing of the sleeping mother, happy that she rested so sweetly, until the grey dawn paled the lamp. The little one nestled and the mother awoke.

"Let me have her now, Mark," she said.

He laid the infant in her arms, saying: "It is so strange to have her between us!"

"If I were not so happy in having her, I should think you were getting jealous," responded the mother with a smile.

"Are you so very happy?"

"Unspeakingly happy; but I fear I keep you from other duties; if so, I pray you go for to-day."

"I have no other duties comparable to caring for you at this time, and attending to your wants until you are again well."

A slight rap and grandma entered.

"Now Mark," she said, "I insist on your going, and leave me to care for the baby to-day."

The baby began to cry, and Mark took it up and carried it around the room.

"Now Mark, you will rue that business. It will soon learn that it must be carried when it cries, and you will have no end of it."

"Why, mother, I enjoy carrying her!"

"Delightful now, no doubt, but it will not always be little, nor will you be present, and its mother's arms will ache for your folly. Better begin right."

He sat down with baby in his lap.

"I hate to say it, Mark, but you are exceedingly awkward with the child. You appear afraid of it."

Mary smiled, but seeing his embarrassment said:

"Give her to me, Mark."

"No, no," exclaimed grandma, "give her to me. I came to take care of her to-day, and I want you, Mark, to go away and take a needed rest."

When he left the room grandma continued:

"You are spoiling him, Mary. You are yielding your individuality to him."

"If our ways are the same, I do not know how I can avoid so doing."

"A woman has the same rights by nature as a man, and her opinion is as valuable as his, and on some subjects may be preferable."

"And his on some subjects more valuable than hers. We are one."

"I pray you may ever remain so," fervently spoke grandma, who had seen enough of the world to have her faith in humanity a trifle shaken.

They were interrupted by the entrance of grandfather Leland.

"I am glad to see you so well," he said cheerily. "How is our little grandchild?"

"It is very well, father," she replied, smiling.

"Here, grandfather," said grandmother, proudly, "here, take your first grandchild. It is one to be proud of."

"It is like a photograph of Mary," said grandfather.

"Why father," responded grandmother, impatiently, "it is the very picture of Mark when he was a baby."

"Does it not remind you of old times, mother?" asked Mr. Leland, pleasantly.

"I confess it does freshen my memory, and another thing has awakened many thoughts that have long slumbered. They have named the baby."

"Ah, what name have they given?"

"They call her Dell, after our own dear child."

"May her fate be better than our lost one's," fervently spoke grandfather.

"It may have been for the best. Who can tell. We lost, but she may have gained."

Grandfather bent his head, for he wished to conceal the tears which moistened his eyes.

(To be concluded.)

A new spiritual paper arrived at this office. The *Better Way* has gone the way of all the earth; but its spirit still lives in the LIGHT OF TRUTH, which comes with a new dress, and columns as wide as those of the *Dove*. C. C. Stowell, formerly secretary of the Better Way Company, is the publisher—editor's name not given. The place of publication remains the same, 206 Race Street, Cincinnati, and the price of subscription the same, \$1 per year. How a paper so large and excellent can be printed for so low a price is a mystery only solvable on the theory that there is a bank account back of it; otherwise the editor would have to live on *hope* until his subscription list ran high enough to enable him to live on his advertisers, who in such case would pay high rates. The publisher does not make many promises, but his paper is so well filled that it speaks for itself. Hudson Tuttle is a prominent contributor, and Mrs. Emma Rood Tuttle has charge of the Women's department. Success to the LIGHT OF TRUTH. "The king is dead; long live the king."—*Carrier Dove*.

Written for the LIGHT OF TRUTH.

NATURAL LAW.

ALBERT MORTON.

"Law is a rule of action prescribed by a superior power."—*Blackstone*.

"Doubts to the world's child-heart unknown
Question us now from star and stone;
Too little or too much we know,
And sight is swift and faith is slow:
The power is lost to self-deceive
With shallow forms of make-believe."

—J. G. Whittier.

The grand old poet who recently left the world of "make-believe" to enjoy the freedom he so richly earned in the world of realities, whose pen in the cause of freedom was mightier than many swords, herein graphically and tersely embodies more truths in a verse in relation to the present conflict between Materialism and true Spiritualism than can be found in volumes of orthodox sermons.

The child-age of miracles is outgrown by those who do their own thinking, and if the Protestant Churches would progress or even hold their own against Materialism and Roman Catholicism they must study their Scriptures by the incandescent light of spirituality and discard the tallow-dips of traditions, accepted as infallible. God only speaks to humanity mediately through the operations of natural laws in which miracles have no place. The "Thus saith the Lord" of Moses may have been helpful in controlling the semi-barbaric worshippers of golden calves he led out of Egypt, but is of little avail among the worshippers of golden coins in our somewhat more civilized time.

In the most conservative profession the progressives are discovering that there are more potent remedies than material drugs, that the cultivated will can produce anesthesia more profound than that caused by morphine or ether, and without their deleterious after-effects. Many of the most highly cultured in the ranks of material scientists have learned that the powers of the human mind, as illustrated by clairvoyance and psychometry, are opening new fields of research which but a few years since were stigmatized as illusionary and unworthy of investigation; that the spiritual is the real and the material is simply its tool, the clay crucible in which the spiritual gold is to be refined, freed from all its dross when we understand and live in accordance with natural, spiritual laws. How essential, then, is it that the teachers of what is claimed to be the gospel of "Peace on earth, good will to man," should shake off the shackles of theological dogmas and traditions and realize that any religion that is based on infallibility and miracles is transitory and destined to be outgrown and cast aside by all intelligent minds. The only religion which can be permanent must be in accordance with natural laws, which are "without variable-ness or the shadow of turning," the same yesterday, to-day, and forever.

I have for years been convinced of the truth as expressed by Robert Dale Owen, in "Debatable Land," p. 194 wherein he said: "Men can cheerfully dispense with the dogmatic mysteries which have formed part of all infallible creeds; they can be thoroughly happy and contented, though the inscrutable enigma of the divine hypostasis remains forever unsolved; but they can not be happy, they can not be contented in ignorance of the great future; they can not dispense with faith and immortality."

"So universal, so deep-rooted in man's heart is this sentiment, that, if the sole alternative be between Roman Catholicism and Materialism, Catholicism will be the popular choice. In other words, the masses will resist the tendency of the age to discard the doctrine of a direct revelation from God, unless it can be shown that spiritual knowledge, including proof of immortality, can come to man, like physical knowledge, mediately, in virtue of natural law."

Infallibility can only be claimed for the action of natural law, which are ordained by intelligence—call the intelligent power what we may—for we can not conceive of a law without intelligence. Nothing but chaos comes from chance (if chance exists in divine economy) and the tendency of everything is towards progression, which is the product of intelligence, ever pointing higher, still higher.

If Jesus performed wonders which seemed to the ignorant of his times miraculous, and similar or surpassing wonders are now of daily occurrence, in the presence of persons having no belief in his divinity, it follows, as a matter of course, that those "signs" follow in accordance with still existing natural laws, and theories of the miraculous intervention of a personal god fail to explain the phenomena. The woman of Samaria said, "Come and see a man, which told me all things that I ever did."

Making due allowance for the extravagance of the woman's statement the case can be paralleled by the experiences of thousands of living witnesses who have tested the powers of clairvoyant mediums; and the same can be said in relation to the cases of healing supposed to be miraculous.

The young Mexican girl is canonized by the ignorant people who have been restored to health by her healing touch, but denounced by the priests who would monopolize all mediumistic work to magnify the power of Catholicism. The sapient fossils in the priestly and medical professions have yet to discover that the action of human or spiritual magnetism is more potent in the treatment of disease than medication in many cases, but they still deny the efficacy of treatment which was depicted on the walls of Egyptian catacombs before Jesus was born.

We need have no fear that any Church, "Catholic or Protestant, can obtain such control over the masses as they once had. The dark ages had no printing presses for the people; then the ability to read was confined mostly to the priests and their tools; now the spirit of inquiry will not be checked by any priestly bidding. The pen is mightier than the sword, and speedily pierces through the weak places in dogmatic armor, and the omnipresent press heralds the news throughout the world.

The reign of intolerance founded on the infallibility of Pope or book and miracles draweth near its end. Intelligent Protestants feel the galling of the Calvinistic harness, and are coming to a realization that they are being used by the Jesuits to pull the Catholic chestnuts out of the fire; to strengthen the hold upon the ignorant masses of the Church whose head is the only infallible guide, to religion—holding the keys of heaven and hell.

To find a homely but apt illustration of the consequences

of a collision between natural law and intolerant presumption we have only to revert to a Parliamentary examination held in England within the memory of many now living. When the committee sought to crush the agency which was destined to transform the world one of the members asked George Stevenson: "What would be the consequences if the engine going at such a great speed (twelve miles an hour) were to strike a cow?" Sturdy George's answer may serve as a lesson to the Churches, it was: "It would be very bad for the cow."

The air-line, well ballasted track is natural law, and no infallible brakes of papist anathemas or Calvinistic predestination and infant damnation can stop the engine of progress on that track—priests and laity may find safety in the cars, but if they obstruct the way 'twill be "bad for the cow."

Written for the LIGHT OF TRUTH.

WHITHER ARE WE DRIFTING?

WILLARD J. HULL.

A very important and significant occurrence involving some great political and religious revulsions in Roman Catholic circles has recently transpired in the election in Spain of a successor to the late Father Anderledy, the general of the Jesuits. Ever since the founding of the order of Jesuits by Ignatius Loyola in 1534 the elections of the generals have been held invariably in the Eternal City. The present instance is therefore the first of the kind, and nothing is more clear than the strained relations existing between the papal regime and this mighty power, which for over three centuries has performed such a matchless part in the rise and fall of nations. Extremists are not wanting who declare that the policy of the Pope is to yield to the demands of liberal thought and identify the Church with the achievements of progress, and that this weakening on the part of the Pope is distasteful to the austere views of the Jesuits, who rigidly enforce all the penances and subservient policies of the medieval ages.

Azepta, a small village in the north of Spain, where Loyola was born and where the celebrated monastery of that name stands, was chosen by the congregation as the spot to elect a new "Black Pope." The Jesuits have always dictated to the Vatican where the papal regime has run counter to their behests, they acknowledging no authority in the Catholic Church save the White Pope. History is full of incidents where the demands of the Jesuits have been met with obstinacy, and in most instances the obstinate pope was brought to time. And, on the other hand, the Jesuits themselves have suffered much in the various civic and religious upheavals their intrigues have engendered, and it is a notable fact that in nearly every embroglio they have engaged in their own discomfiture and persecution have followed. Still their amazing organization and persistence find them to-day a power at which even Rome trembles. What the portent of the present irruption may mean remains for time to determine. The new general, Father Martin, is known as an implacable foe to every innovation upon the established rites and prerogatives of the Church, and the order as well. The military discipline introduced by Loyola is still a cardinal principle in the order, and all members must obey implicitly the orders of their superiors. The new general proposes to see that obedience is not allowed to become lax. The Queen Regent of Spain is reported to be dominated by his influence and a powerful alliance between the Jesuits and the Spanish throne is amongst the pressing probabilities of the near future. What such an alliance means is to be known by reading the past history of all such combinations of State and Church. The total elimination of all free thought or Protestant denominations, and Spain once more transformed into a theatre of torture and death are the natural happenings to be looked for under a revival of the old blue laws.

These matters are of special interest to Americans from the fact that Jesuit ascendancy in this country is spreading with alarming rapidity. That forthcoming history may not record the downfall of our own institutions by reason of the implacable menace of this order and its insidious attacks, depends altogether upon the wisdom and activity of liberty-lovers throughout the country. The Jesuits are plotting and plotting, and the country is drifting and drifting. It must not be supposed that these men are amongst the ignorant classes. They are all trained and educated in every branch of physical and political science and theology. With an organization as complete as the works of a watch, and every wheel of it moving in accordance with the main spring, they form a tremendous power against which no idle or casual protest can stand a minute or have the least weight. It is well known that the cities of New York, Baltimore, New Orleans, and St. Louis are controlled, municipally, by Romanists. Other large cities, notably Philadelphia, Cincinnati, Chicago, Cleveland, Buffalo, Pittsburgh, Albany, and San Francisco, are in great part ruled by them. The order has gone forth from the Roman Pontiff that American Catholics must take an active part in every political move, property must be secured, land monopolized, and the ballot used for the purpose of enhancing the ascendancy of Roman Catholic policies. If the present property holdings and other vast sources of wealth in every town and city of the Union does not speak loud enough in echo to the papal pronunciamento, where are we to look for a louder voice?

There is no war between the Jesuits and the Vatican on the policy of Roman aggression in the United States, and should either one go down in the struggle which the recent election in Spain portends, nothing is surer than that the survivor will lose no opportunity of subjugating this free country to its own domination. It behooves every thoughtful American citizen who loves his country to be on the alert and offset by his intelligence and the ballot the baleful menace besetting the nation.

Brown Sequard, whose elixir created such a furor a year or two ago, has produced a new treatment of disease. It is real animal magnetism, for it depends on the influence imparted by animals. The process consists in placing over the diseased part an animal, cat, dog, etc. It is said these absorb the disease, and some remarkable cures are reported. This seems like a step backward, but it is better than the experiments lately made by medical men in high standing, of the injection into the veins of the highly poisonous festering concoctions of nerve tissue, glands, etc., with the expectation of curing disease. With Brown-Sequard and his followers it is "medical science," with ordinary men it would be quackery and murder!

OUR CONTRIBUTORS.

(Reported for the LIGHT OF TRUTH.)

WOMAN AND HER MISSION IN SPIRITUAL PHILOSOPHY.

A Lecture Delivered at Lake Pleasant Campmeeting August 1, 1892, by E. W. Gould.

It has been truthfully said that "woman is the mother and the moulder of mankind. She is the director of human destiny. Her manifest mission is to bless and brighten our earth, and to make it a better and more beautiful abode. Civilization has gone forward or backward in exact accordance to the condition of woman. As far as her influence has been felt and favorably exerted, there has been great progress. When she has been suffered to remain in ignorance and slavery all progress has been arrested, or the race has relapsed into inertia or barbarism."

Both sacred and profane history teach that at early periods in the development of civilization women have been temporarily elevated to high positions, and in some few instances, even to be made queens and empresses, notably Queen of Sheba, Queen Esther, Queen Deborah, of Bible notoriety.

In profane or secular history, we find the names of Queen Zenobia, Cleopatra, Semiramis; in later years we have Queen Elizabeth, Queen Anne, Empress Josephine and Eugenia Empress Maria Theresa, Queen Victoria, and some others.

But the dominating spirit of man, and the teachings of St. Paul have generally retired women ingloriously to obscurity before she had an opportunity of proving to the world her ability to direct the affairs of a nation, or of promoting the interests of its people.

Only since the dawn of the nineteenth century has there been a hope for women to advance to the front and take equal position with man in the social and political life.

And even now, near the close of the century, it is only with remonstrances that the right or the ability of woman is recognized in the affairs of State. Although in some States and Territories in America the contest has been given up, and in others the right to legislate upon educational and moral questions is acknowledged. The time, however, is rapidly approaching when woman will be recognized as the equal of man in all the relations of life except the physical, and the advantages she possesses in other peculiarities more than counterbalance that deficiency.

While the right of suffrage is among the important acquisitions that may be expected in the near future, beyond the mere right, it is principally important only from the social and moral influence it would secure to woman.

Whenever woman enjoys the right of suffrage it will be possible to enact and put in practical operation prohibitory liquor laws and some other similar ones never before enacted.

But it is not my object at this time to discuss the freedom of the ballot, but to show the importance of educating woman up to the proper standard of exercise. Not that a large majority of American women are not far better qualified already to exercise the right of franchise than are nine-tenths of our foreign population who do enjoy it. But when our emigration laws are properly amended, which can not be much longer delayed, that important franchise will only be enjoyed by those capable of appreciating it.

I want more particularly to call the attention of the women of our denomination, Spiritualists, to the rights and privileges they already possess, and to awaken in their minds a more lively interest in the great field now open and opening before them.

Among the first I would mention, is their work and adaptability, to instructing the young also in the management of church, benevolent, and social organizations. It has long been the custom among all orthodox denominations of Christians for women to take a prominent position in the auxiliary steps in the organization of society, and in this I am glad to know Spiritualists are no exception.

But the time has come when it is necessary to draw the line of demarcation, not that the field is broad enough for all denominations to work in harmony, but such is the jealousy, the bigotry of many orthodox denominations, that they scorn to be identified with Spiritualists upon the principle, "I am holier than thou." Hence the importance of erecting a standard of our own, and entering the field independent of all others. When we have shown our ability and desire to lead, we shall be recognized by the world.

"By their work ye shall know them," is the criterion by which we must be judged; no matter what our professions, the world is looking to see if our works and our lives correspond with our teachings.

Never before has spiritual philosophy occupied so prominent a position before the world as it does to-day, and it becomes the duty of its professors, as well as their privilege, to step to the front and raise high the standard of its principles and their devotion to the cause.

If we judge by the signs of the times and the rapid changes now being made, it is safe to say the advent of woman as an important factor, as the equal of man, in all departments of social and political life, is dawning, and will soon be an accomplished fact.

Nothing can contribute so much to the success of that change as education and a knowledge of the mechanic's arts and methods of business in all departments of life. Such knowledge will secure a competence, an independence, always necessary to command the respect of our associates of either sex.

Without these great auxiliaries, no matter what the legal status of woman may be, she will always be at a disadvantage when in competition with her more aggressive rival.

Let us see, then, what are the opportunities, the possibilities, now presented to women to overcome these great embarrassments she has so long suffered from, the acquirement which may render her so much more useful, independent, and happy.

As Spiritualists, we have a much greater incentive to secure the means of making ourselves useful in this life than can possibly be presented to orthodox communities.

As our faith emphatically teaches, "As we sow in this life, we shall reap in the next."

In a work published some twenty years ago, which doubtless many of you have read, entitled "Cyclopedia of Woman's Work," by Virginia Penny. She mentions more than five hundred employments in which there are no insurmountable difficulties to women, but which are pursued almost exclusively by men.

Since that time many occupations then unknown to women and girls, are now satisfactorily filled by them; in fact, but few if any remain entirely unrepresented at the present time.

The change has been very rapid, and it is believed will be continued until the question will be one of ability and not of sex. Let us briefly contemplate the situation:

The occupation of telegraphy seems admirably adapted to woman, and even to small girls, as errand girls and assistants, by which means they soon become familiar with the duties of the office, and if ambitious to succeed may ere long be entrusted with the responsibility and care of small offices in country towns or railroad stations, and ultimately to first-class positions. In 1867, only twenty-five years ago, it was estimated that there were in the City of New York but thirty women and girls employed in the telegraph offices, at salaries ranging

from twenty-five to fifty dollars per month. To-day, 1892, the number is estimated at 37,000. A few years ago it was unusual to see female telegraphers engaged in large business offices with a much larger proportion of men. Now, they are seen everywhere, at work, indiscriminately, regardless of sex and at about equal salaries.

The invention of the type-writer has rendered it almost imperatively necessary that short-hand should be learned, and now those two combined, furnish employment for thousands of women in all cities and towns of any considerable importance. This is one of the many occupations that seem better adapted to the quick perception and deft, nimble movements of women than of man, and it is presumed that there are many more females than males now employed in that pleasant occupation, and at equal salaries.

Among the most useful and benevolent occupations, and one that is always in demand, is that of a *trained nurse*. That women are better fitted for that delicate and sympathetic position than men, no one will contend. To become a trained and capable nurse the applicant should apply to a training school, which may now be found in almost every city. If upon examination they are found, by the board managers, suited to the profession, they are usually taken in for two years free of expense. At the expiration of that time they receive a certificate of qualification, which enables them to secure a situation in any hospital or private family in want of a nurse and at a salary but few other occupations command. While this profession may not be among those styled "genteel professions," it is one especially calculated to develop the finer feelings of the heart, and bring into action the nobler faculties of humanity. Every true Spiritualist will find in this profession not only employment for the physical body, but spiritual food upon which the immortal spark may feed and grow brighter to the end of life. Therefore, this occupation recommends itself especially to Spiritualists, whose sympathies are with the afflicted.

There may seem too wide a distinction between the profession of a trained nurse and a physician to be discussed in so close connection. In an educational sense this is probably true, but as a benefactor, a solace in human suffering, and in disease there is a connection, a sympathy that should never be separated, and except in extreme cases, between the physician and the trained nurse, the latter is often the most useful. But the long years of study devoted to the acquirement of a knowledge of medicine and its application to disease in all its varied forms can not be too highly appreciated or dispensed with.

But the time has come, through advanced thought and the influence of liberal education, when we are no longer obliged to associate with the sick-room and the delicate, nervous, prostrate patient, often a sick child of tender years, or a devoted mother in the last stages of disease, the rough masculine figure of a physician, often overcome by loss of rest and fatigue, from excessive practice, we have an alternative in a well-educated, tender, sympathetic woman, whose nature and association qualifies her far better for the sick-room than can be expected from the large majority of practicing male physicians of to-day. Although for the want of confidence we are often inclined to call in some of our old and very excellent physicians, of whom there are many in all cities and towns.

But the rapid strides that are now being made by so large a number of thoroughly educated women through medical institutions, spirit influences, and the study of materia medica leaves no doubt that the time is near at hand when those who feel they prefer a female physician will be able to secure a good one. There are many of what are termed "genteel professions" in which more or less women are engaged, and others are preparing to enter them with assurance of success. But it is to the other occupations in life, the less genteel, I wish to ask your attention.

Instead of being the employee in all the occupations in mechanic arts, and in so many trades and mercantile pursuits, why should not women become the master mechanic, the printer, the book-binder, the publisher, the engraver, the photographer, the designer, the painter, the manufacturer, the broker, or the merchant? Women constitute a large proportion of the employees in many of these occupations, and still receive far less pay for doing the same amount of work than is paid men. Experience has shown that the administrative ability of women is quite equal to that of man, and in the few instances in which they have figured as employers and managers, the result has shown them to be equally capable. As teachers and mediums their record is even superior to that of men in many instances.

It is idle to claim that the employment of women is depriving men of the opportunity of making support for themselves and their families. There are many occupations, even in cities, that women are not in any way fitted to fill, and in the country, in agricultural districts, in mining, in lumbering, and in many other situations, there are innumerable enterprises awaiting development, far beyond the labor supply, and which can not be consistently performed by women. It is claimed that women with families have domestic duties that are quite sufficient to occupy their time and attention. Granted. But what is to become of those who have no families, the unmarried, which sometimes amounts to twenty-five per cent. in excess of the opposite sex, and how often does it happen that women with families are compelled to support them by their own exertions?

No greater mistake is ever made by women or girls than a desire or an effort to live without some legitimate employment. If they belong to families who have a competency and are willing to support them in idleness, they will learn when it is too late, perhaps, that in proportion to their usefulness will their happiness depend.

From the standpoint of a Spiritualist, every effort to promote the good of society or to throw in the pathway of those around us beautiful flowers, and to elevate them by our example, not only results to our happiness in this life, but in the one that follows. Here, then, is a field for philanthropic labor, which is already engrossing the thought and the effort of the active women in our denomination, and, in fact, of all other sects. But it seems needless for me to enumerate them. Still I may be excused for referring to one or two of what seems to be the more necessary in the great work of *moral reform*.

The first, and the one upon which depends the success of all others, is that of *temperance*. The Christian Women's Temperance Union is engaged in a work that is entitled to the respect and support of every sect and denomination, and upon the success of that cause depends the suppression of a greater amount of crime, misery, and unhappiness, than is produced from all other causes combined. This may seem an exaggerated statement, but when the facts are considered with the legitimate results attending the excessive use of intoxicating stimulants, I apprehend this estimate will be found within the truth. While this is a work in which every philanthropist, either male or female, is interested, it seems to have fallen more especially into the hands of woman, and I am glad that under their wise and persevering methods the great cause is steadily moving forward.

But as I have before intimated, I do not look for successful prohibitory laws until enacted by *national legislation*, and then only through the influence and *votes of women*.

The second and last great moral reform to which I will refer is known as the *social evil*. In this women occupy a much more important and influential position than men. In a

popular work published more than twenty years ago, by Dr. Dio Lewis, entitled "Our Girls," speaking of the *social evil* he says of woman: "Men go prowling about seeking to seduce and ruin girls, and they will stand by each other even in this infamous business. When a poor girl, overcome by an oily-tongued villain, perhaps by a promise of marriage, consents to sin, how you drop her, shun her, and sneer at her. A hundred times I have heard chivalrous men declare that women have no honor; they never stand by each other; if one gets into trouble the rest forsake her and run away. Girls, if you care to commend yourselves to men, stand by these unfortunate ones, encourage them, help them. You need not fear being soiled; the spirit in which you engage in this angelic service will serve as a perfect shield. I know something of men. I have been much in society, have been to some extent a man of the world, and have talked with hundreds of men about women. I am confident that nothing would so elevate a young woman in the estimation of all noble men as the brave defense of an unfortunate sister; it will thrill us all, and lift you into a heroine. If a few hundred of you would join hands around the social evil, even in a city like Boston, where it has attained large proportions, you could bring it within easy reach of Christian aid. Nothing this side of God do men revere as they revere virtuous women. Let it be known among men that the victims of their lust have been taken under your protection, and the whole aspect of the question would instantly change. Instead of looking upon the unhappy ones as fair game, men would suddenly become conscious that they were dealing with your friends, and therefore with you."

The doctor's observation is often corroborated by others even at the present day. But the work of social and moral reform is so extensive, so a parent, and appeals so directly to the sympathies of women, and especially to Spiritualists, that it is not necessary for me to pursue the subject further in this direction. There are so many things particularly necessary for the advancement and well-being of our cherished philosophy, and which appeal so directly to the judgment of all thinking women in our denomination, that I feel it unnecessary to refer to them in this connection further.

One thing, however, which I consider pre-eminent to all others in social refinements, and which can be secured only through the co-operation and influence of woman, I may be pardoned for referring to it here, viz: The cultivation of *vocal music*. Many of our young people are musicians, and perform creditably upon many instruments. The piano is a fashionable instrument with young women, and a few attain great excellence in its use. But how few of them? After years of practice and the expenditure of fabulous sums of money, not one in ten of all these can sing, when called upon, a *simple ballad* in harmony with another voice. Alas! for the sweet vocal harmony of the days "Lang Syne." Here, then, is a social reform in which all will sympathize and ought to engage, and upon this subject I should like to elaborate.

But I have said enough to illustrate my purpose, and in closing allow me to add, no period in the history of civilization has ever before presented so encouraging an outlook for the rapid promotion of woman as the present. And before I close I want to materialize a thought advanced in the very splendid discourse delivered by Dr. Willis on this platform yesterday evening.

It was the necessity of purity in the lives of Spiritualists in order for them to realize all the spirit world may develop to them, and to coming generations. Women occupy a position to exercise an influence that will purify and elevate society, which can only be done through her efforts, and by her co-operation, precept and example.

The influence of the mother upon the child is never entirely lost, whether for good or evil. And as early impressions are always the more lasting, the influence and the precept of the mother should be carefully considered, and never lost sight of in the training of the child. As it is to the children Spiritualists must look, principally, for their recruits and future support, it is of the first importance they should be early trained by spiritual mothers, and in the spiritual philosophy.

Next to the mother in influence comes the teacher, and there are but few in this age but what are ready to admit the superiority of female teachers, especially of young children, and to their care they are usually committed. And upon them must rest a responsibility never recognized by orthodox teachings, but must be religiously observed by all Spiritualists who recognize the great importance involved in that purity of life that Dr. Willis so eloquently portrayed. Here, then, is an old duty revived and vastly intensified through the development of Modern Spiritualism, and affords an additional opportunity for missionary work, for which the pure thought and sympathetic devotion of woman so eminently qualifies her.

After two such eloquent addresses as were delivered from this platform yesterday by Messrs. Willis and W. J. Hull, contrasting the beauty, the purity, the reason, and the result of the teachings of the two systems of ethics or religion, it seems no longer necessary for me to point out the mission woman has in this noble work. But every true Spiritualist, whether male or female, must see a great work to be done for humanity in the near future, and that the world is looking to woman to accomplish. All sects and denominations seem to be alive to this fact. All liberal and thinking men are ready to recognize it. All colleges and institutions of learning are paving the way for it. All business occupations are encouraging it. No period in the world's history, has been so propitious and favorable for the introduction and promotion of new theories of life, of religion, and of immortality.

Free thought, education, and modern science, has so developed the mental and moral faculties of the present age that even the much ridiculed and despised spiritual philosophy is being recognized and endorsed by millions of thinking people throughout the world. This, then, is the opportunity for women who are interested in this beautiful philosophy to step to the front, and through the spirit influences that surround her, and the advance thought of the age, she should accept the position thrown open to her for the first time, which her ability and education entitles her to occupy.

JESUITICAL.

Few of the confessors of this country, except the bishops, are entrusted with the plans of the Jesuits; perhaps not ten, except they are of the Jesuit order. It is through these confessors that many of our American youth, both male and female, are seduced into popish schools, where they become, with few exceptions, spiritless, false, slaves of abject superstition, and the victims of a superficial education. No time is given, no room left, as a modern writer expresses it, for the emergencies of the mind to develop themselves. No sustenance is provided to nourish the finer feelings of the heart. The intellect is checked, the flow of imagination is stemmed, and all the warm and generous affections of the soul are poisoned in the very bud.—*Toledo American*.

Roman Catholics have mutilated the second commandment by changing the word "image" to read "thing." They change "Thou shalt not bow down thyself to them nor serve them," to read, "Thou shalt not adore them nor serve them." They acknowledge that they have made, and have in their churches images and likenesses of St. Peter, Virgin Mary & Company. According to the rules of the Church they must bow down before them.

Written for the LIGHT OF TRUTH.

THE HIGHER PURPOSE OF PHENOMENA.

Hudson Tittle.

Since I was sixteen years of age I have been a humble instrument in the hands of the spirit intelligences. I began with the rappings and moving of tables, and becoming enabled to write have gone forward in that direction. With many years of experience, of study and research, I can understand the feelings of those who claim that they have outgrown the physical phenomena, which they sincerely regard as the abode of Spiritualism. They want theories, and systems of ethics, grand philosophical teachings, and not the ungodly manifestations.

Granting that they have so far advanced, there are those of others who are beginning at the exact point they have reached. I sympathize with them, for after all these years I confess I have not advanced beyond the manifestations. I would go far and sit long for even responsive raps did I know that a spirit friend desired to communicate in that manner. What we want is facts; they are the foundation of our system of philosophy, and we can not claim to be beyond their consideration until the manifestations are more carefully observed and recorded than they have been. Without facts, i. e., the manifestations, we can not have philosophy. Without facts in this thinking age we can not have a religion, for we no longer can receive by blind faith. Having the facts as a foundation we can build our temple. To supply these, like massive blocks of stone, which can be cemented into appropriate place by generations, and grow into a beautiful structure, whose foundations rest on the adamantine form of the physical world, and whose spire pierces the heavens, is the object of the phenomena of Spiritualism. For more than a generation the forces of the spirit world, in conjunction with mortals, have been laying the foundations of this temple, into whose broad portals all mankind may freely enter, and under the refreshing shadows of its heaven-enveloping dome, worship after the dictates of their own conscience.

In the herculean task of removing the accumulated rubbish of ages and the foundation building, there has been, and is, opportunity for all classes of workers, each after his own sense of duty. The most humble medium, whose broken goblet holds but a drop of inspiration, and the gifted seer, whose profound utterances pour forth like a mighty river, the child who receives the tiny rap, and the world-known medium, for almost unbelievable wonders; the physical medium and the psychic, all have their task to perform in their own way. Even frauds and rascalities, which have grown up like rank weeds, have their uses.

The inestimable value of mediumship is bestowed by its fact-giving quality, and this value comes because a philosophy grows out of the array of facts. We demand phenomena, but we are not to rest content therewith. When we witness a table move without visible contact; when the raps identify some dear friend who has departed into the darkness of the grave, are we to say, "I believe!" "I am a Spiritualist!" and rest content?

As well might a builder when the brick, the mortar, and blocks of stone are drawn together, declare this prophecy of a dwelling sufficient and complete. Rather he would say: These are essential, but nothing until each part is in place, and out of the chaos of material order and beauty brought forth. Thus it is with the chaos of spiritual phenomena. They are the work of the quarryman and stone-cutter awaiting the master-hand of the architect. It is not the part of a wise man to sit down content with the manifestations. He can not do so, for the reception of this knowledge awakens infinite desires and aspirations. Not only is his curiosity quickened as to the life beyond, but to this also. He has been unconsciously elevated to a headland overlooking the universe, and the waves of an unfathomable sea break at his feet. He finds that Spiritualism signifies the science of life and the embodiment of all knowledge. It reaches from the granite rock to the throne of infinite forces from monad to man; from man to the ideal spiritual perfection.

Thus far Spiritualism has necessarily been phenomenal. It gave the facts the world demanded. It has been a disintegrating force which has driven apart instead of cementing together. It has quickened the selfish antagonisms in order to rend asunder and break loose the bigotry and superstition which oppress mankind. Now, an earnest desire has been awakened for a higher life, a catholic system, which will harmonize and unite all contending elements.

Spiritualism has little value unless it reacts on the conduct of life. This reaction makes it a religious power which draws its invincible power from knowledge.

Let us proclaim Spiritualism not as a wonder-show, but a sublime *philosophy of life* built on the foundation of science.

SIGNS OF THE TIMES. No. 2.

Truth in homeopathic doses affords better mental digestion than a Vesuvian avalanche followed by a false enthusiasm—a temporary craze—only to have a reactionary effect for a more baneful indifference. Our *nom de plume* is a biblical term for small-measure, but may be metaphorically applied and thus serve as an apology for short communications on a long topic.

In a former article we called attention to an important subject which has many minor branches. That our public school system is an American institution can not be denied; that a free secular education is necessary to perpetuate a free government—a republic after this pattern—is a universally acknowledged fact; that a popular education is the only absolute means to mental and moral progress is conceded by all thinkers who have the welfare of a nation at heart. In view of these generally accepted propositions, therefore, it is our duty as advanced reasoners, to interest ourselves for a cause upon which our own cause rests—upon which ours will rise or fall in the future. For minus a popular education, and a secular one at that, religious or spiritual freedom becomes naught. Nay, even political freedom must surrender in ratio to the suppression of a free secular instruction to the rising generation of a nation like the American. Even savages are not as susceptible to an early religious training as are the children of enlightened parents, and to imbue such as ours with sectarian ideas is to retard mental growth in all the departments of that which leads to true progress—industrially, politically, and socially.

An unsectarian public school system is the foundation rock of our republic. It must not be tampered with. In fact, there is ample room for still higher achievements in its principles of education, and which can only be attained by a rigid guard over all that which concerns it. There is a disposition manifested in some of our larger cities to control it politically. This is to be the entering wedge for further manipulation. Roman school commissioners naturally favor Roman principles, and one foot firmly imbedded makes it easier for another to find standing-room. Make it impossible for any but such who are true to American principles to be elected to positions of trust and influence in our school boards, and much future trouble will be averted. Peace is our motto, not war. Ballots are our weapons of defence, not bullets. Let those who are with us join the good cause, and the next generation will shower blessings upon those who fought the good fight in the past.

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Parsons, Kansas.

THE LIGHT OF TRUTH,

OF WHICH EVERY SATURDAY
C. C. STOWELL,
Editor.
Room 7, 200 Race St.,
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CINCINNATI, SATURDAY, NOVEMBER 12, 1892

This Light of Truth cannot well undertake to do for the benefit of the many who are interested in the subject of Spiritualism. It is a small paper, and its circulation is limited. It is, however, a paper which is published for the benefit of the public, and it is the duty of every one who is interested in the subject to support it. It is the duty of every one who is interested in the subject to support it. It is the duty of every one who is interested in the subject to support it.

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OPENING OF OUR FREE PUBLIC CIRCLE.

The circle is the prayer meeting of Spiritualists, their experience meeting, and primary school of instruction. Mediumship is the one great source of the facts which lie at the foundation of Spiritualism, and the channel of communication between the loved ones on the other side and their earthly friends.

Fully entertaining these views we recognize the want of a reliable circle where the public may freely enter and become acquainted, at least, with the more salient features of the phenomena and teachings. It would seem to be an almost imperative necessity that such a circle should be connected with a leading journal devoted to the cause.

Its theorizing would then have the direct support of facts, and its subscribers, should they visit the city where it is published, would be delighted with the opportunity thus afforded them.

We have been constantly importuned by subscribers to hold a public circle in connection with our paper, but we have not felt until now that the time had come to do so. We never would undertake this measure unless we could make it free to the public. Our spirit friends have signified their willingness and desire to supervise such a circle from their side, and thus encouraged we have secured Douglass Hall, northwest corner of Sixth and Walnut Streets, a central location, where a free circle will be held every Tuesday at 2.30 p. m., a full report of which will appear in our columns weekly. We cordially invite all our friends to attend.

A reliable medium has been engaged, and not only will messages be given from the departed, but questions propounded by the audience and readers of this paper answered.

We make this departure to meet the wants of our constituency, and are assured that it will be fully appreciated. It will increase our expenses and add a new burden, but we feel that the LIGHT OF TRUTH will not shine full-orbed without it. For further particulars and report of first seance, see third page of this issue.

ONE OF THE LESSONS OF COLUMBUS DAY.

The subsidized press of the country is just now regaling its readers with the after-glow of the Columbus celebration, and drawing fairy pictures of the disinterested and patriotic devotion exhibited by the various Roman Catholic organizations who took part therein. The charge is made that those who point out the menace besetting the country by reason of Romanism, are demagogues and blatherskites unworthy of credence.

It might be worth while for these writers to look over the history and the policy of the Roman Church before they display so much procreancy in dealing with that policy. If there is any one thing more than another that constitutes treason to the institutions of this country it is the policy of Romanism, and that policy is the same to-day as it was ten centuries ago. Every cardinal and every bishop and most of the priests know that when they take the oath of allegiance to the Pope, they forsake every other allegiance on earth, and that allegiance constitutes treason against the State. The canonical laws of that Church are filled with provisions which are eternally antagonistic to every principle of liberty. These provisions, so far as relates to her assumed power over the State, may be summarized from the syllabus of Pius IX. as amongst the latest of the effronteries imposed on a free State. This syllabus was issued December 8, 1864, and was afterwards confirmed as truth eternal and authoritative by the Decree of Infallibility.

"The State has not the right to leave every man free to profess and embrace whatever religion he shall deem true.

"It has not the right to enact that the ecclesiastical power shall require the permission of the civil power in order to the exercise of its authority.

"It has not the right to treat as an excess of power, or as usurping the rights of princes, anything that the Roman Pontiffs or Ecumenical Councils have done.

"It has not the right to adopt the conclusions of a National Church Council unless confirmed by the Pope.

"It has not the right of establishing a National Church separate from the Pope.

"It has not the right to the entire direction of public schools."

Following this opposition, in the same syllabus are contained the affirmations of power:

"She has the right to require the State not to leave every man free to profess his own religion.

"She has the right to exercise her power without the permission or consent of the State.

"She has the right to deprive the civil authority of the entire government of public schools.

"She has the right of perpetuating the union of Church and State.

"She has the right to require that the Catholic religion shall be the only religion of the State to the exclusion of all others.

"She has the right to prevent the State from granting the public exercise of their own worship to persons immigrating into it.

"She has the power of requiring the State not to permit free expression of opinion."

These denunciations and affirmations strike at the very root of everything held sacred under the word liberty, and how the newspapers can become so purblind as to ponder the danger is to be explained only in that psychological power which compels a bird to fly into the fangs of a snake. The apathy manifested in regard to these machinations of Romanism is appalling. Much of it is due to ignorance even amongst Catholics themselves. It is not generally known that a broad distinction exists between a Catholic and a Romanist. When the time comes for the Pope to exercise his will in the affairs of our government, that distinction will become apparent. The myriads who marched and sang their songs on Columbus day, did so with only a vague understanding of what the event really portends, and to them no charge other than ignorance need be imputed, but to the master spirits who are behind the scenes, and who are watching the effect of the celebration on the American people, there is no uncertainty or misunderstanding about it. To them it is only another step in the tiger despotism slowly but surely encroaching upon those principles which our immortal patriots have handed down to us as the heritages of a free country.

ATHEISM NOT CONSISTENT.

There can not be any such thing as Atheistic Spiritualism any more than there can be such a thing as Christian Spiritualism. One might, with equal correctness, attempt to transform Presbyterianism into a doctrine of love by prefixing to it the word reason. The terms are misnomers. They signify nothing except a sort of neutralization which robs both terms of their force.

A Spiritualist may deny the right according to logical rules for postulating a God of love upon the barbarous conceptions of old theology, still he can not be deemed an Atheist therefore. A Spiritualist may not accept a tenet of faith which attributes a purpose on the part of the Deity involving the misery of ninety-nine per cent. of the human family, a la Talmage and his ilk.

He may not believe that love is eternally hated and evil forever triumphant, as indicated by the teachings of sky pilots during the past fifteen or sixteen centuries, but common sense would not regard him in the light of an Atheist for this. There are gods and there are gods. Spiritualism philosophically considered, is the recognition of law as involving a law-maker; the potentialities of the universe as the covering of soul which is eternally the source of all power; the geometrical fashioning of a sun, a world, or a cabinet as implying a geometer; the outworking of force in the properties of matter as indicative of intelligence superior to matter; the association of atoms as involving an intelligent purpose. It was just as essential to the evolution of man that mica, quartz, feldspar, and hornblende should unite to form granite, as that the oxygen and silicon contained therein should combine with the carbon in the old red sandstone, and which combination produced the first manifestations of spontaneous life. Everything that has ever been had come in its order, and all the mighty processes have continued, persisted, changed, revived, transformed, and reproduced, to the divine end that man should rule the microcosm of the universe.

If then the recognition of all this, which is the true Atheistic law of evolution, be named God, we can be said to believe in God. There is no place for the Atheistic conception in this view of evolution there is the same difference between a fool and an Atheist as there is between a sandpiper and an ostrich. Atheism, as Fleming says, is a disease of the soul before it becomes an error of the understanding.

NOT DEAD, BUT IN AN ASYLUM.

Mrs. Mary M. Jackson was living with her husband at Hartford, N. Y. She had a family of several children, to whom she was a kind and loving mother. In the summer of 1868 she started to visit relatives in western Vermont. At West Rutland she met a stranger, who informed her that he was an officer, and proceeded to take her to the insane asylum. Two years ago she was removed to Waterford, from which place she was a few days ago liberated as sane. At the time of her kidnapping the husband pretended to believe that she was dead. The *New York World* adds, "The matter will be investigated." It is to be hoped that it will. To tear a wife and a mother from her family and friends, and confine her for twenty-four years with the insane, is most cruel and heartless. There could be no punishment sufficiently severe for the wretch who caused it to be done. And the system which makes possible such a crime should receive its full share of censure. As the law and custom now stands no one is quite safe. Once within the walls of the asylum, there is not the slightest chance of escape if there are those outside desiring the confinement of their victim. If they write to friends, their letters are confiscated, and if they converse rationally with visitors, the latter are informed by the officials, that these are lucid moments, and the patient with the cunning characteristic of its insane, is playing sanity in order to be set at liberty.

The ordinary investigating committee receive the words of the physicians in charge as to the condition of the patients. They do not take each case into consideration, yet this is exactly what they should do, and give the doubtful ones the closest attention. It is dreadful to confine even an insane person within the walls of an asylum, it is unspeakably more to snatch sane persons from all life's pleasures and condemn them to life-long imprisonment.

PAUPERISM.

It is a problem demanding immediate solution, how shall the flood of pauperism and crime, directed to the shores of the United States, be dealt with. It is above all party considerations and requires statesmanship and not partizan zeal. The showings of the last census are alarming. There are 73,045 indoor paupers in this country, one-half of which number whose nativity is known, are foreign-born. These foreign-born paupers are from the immigration of not to exceed five past years, or at most a population of five millions. In other words this foreign element of five millions furnishes as many paupers as the other sixty millions! Every one of these imported mendicants has to be supported for life by American charity. Are we willing to have the European nations force this burden on us? It is wasting our birthright and the birthright of our children.

ON THE seventh page of this issue we publish a sermon recently delivered by the Rev. Johnston Meyers at the Ninth Street Baptist Church, this city. The substance of the sermon shows that even our orthodox brethren have awakened to dangers threatening our government, and it seems to us, that those Spiritualists who object to this kind of reading matter are somewhat behind our Baptist brethren in spiritual or mental progress.

A RAY PERHAPS.

MISS ABBY J. SPALDING.

The paper with a change of name came duly to hand, and it is changed in character was the mental query as I glanced at the clear, bright pages before me. After reading and re-reading the publisher's announcement I felt like saying,

Give me thy hand my brother.

Passing over all the other good things in this, the initial number, I beg space in your columns for a few thoughts in regard to the discourse by Henry Ward Beecher. I can not tell you how glad I am that you have given that discourse to the public, for the world sadly needs the lesson it conveys, and Mr. Beecher has a right to be heard. A remarkable man, extolled beyond reason by those who stood within the sphere of his great personal magnetism as those who stood outside of that sphere well knew. He has entered that life where sham is at an end and masks fall off, and every man stands for just what he is worth. What is his experience in that new life? In this discourse he answers that question in language that can not be misunderstood.

In the past three years it has been my privilege to listen to a very large number of personal experiences in spirit life, and I count them among the most instructive teachings with which I have been favored. They reveal to mortal understanding the practical working of that great immutable law before which all must bow—the law of compensation and retribution.

Mr. Beecher told his experience in my seance-room more than a year ago. Through the same medium, Mrs. S. M. Lowell, he told it not long since to the society to which she is ministering in Minneapolis. He is determined to be heard, and he will be heard. Who will cast a stone at Henry Ward Beecher? Let us seek to know ourselves.

Written for the LIGHT OF TRUTH.

RELATION OF SPIRIT AND BODY.

MRS. R. S. LILLIE.

How are we conscious of a spirit within us, and where is the spirit when we are unconscious, as in a faint? Why does the spirit, or why do we have no memory of its existence during the suspension of consciousness?

The relation of soul and spirit to brain and body is difficult to understand and difficult to explain. While connected with the body it is dependent upon the organs of sense to convey to it intelligence of what is going on outside of the body, and if the organs of sense are suddenly closed the spirit is like a prisoner within—a room with windows and doors all closed, because while connected with matter it is subject to the laws governing matter. If suddenly the connection were to be completely broken then nature provides other means, and other laws govern. But as in the case of fainting there is simply a temporary suspension of sensation or a temporary closing of the doors of sense through which the spirit came in contact with the material world, which left for the moment or time being the spirit a prisoner.

Mediums who are thrown in the unconscious trance by outside spirits become entirely oblivious to what is transpiring in the immediate presence of the body, and go into the spirit world, converse with spirits and at times bear back to the body remembrances of what they saw, heard, and experienced. Others have no recollection of such experiences, for the reason that they are still connected with and governed by the laws relating to the material plane of life and for this the brain must receive the impressions. When the spirit returns to the condition of the body it must be subject to these conditions. Again they are unable to retain a consciousness of these spiritual visitations, because the controlling spirit or guardian sees fit to prevent them retaining memories of the other life and of the purely spiritual state. St. John said he saw and heard things unlawful to utter. A clear view or foretaste of the spirit life is not calculated to leave one a contented dweller in this. And nature has, we believe, wisely drawn a veil over the spirit and over the body that it may bear the necessary earth conditions. And whatever light is given, and whenever the veil is drawn aside it is under the supervision of real intelligences who assist mortals.

HYPNOTIC SUSCEPTIBILITY.

The differences in the climates appear to have great influence on hypnotic susceptibility. Southerners and altogether those who have been exposed to the tropical heat are much more easily influenced than those who live in the temperate or frigid zones. Hypnosis not only appears sooner in the tropical climates, but it is usually deeper, and the more complicated conditions of the states invariably appear immediately. The hypnotic susceptibility does not depend on these circumstances alone. There are many other conditions which we must find partly outside of the individual and partly within. It is necessary to especially notice the different tempers of mind, such as delight, sorrow, etc. What also works against coming into the hypnotic state is overexcitement, either mentally or bodily, an empty or overloaded stomach, excessive use of certain nourishing substances, liquors, strong spices, coffee, or tea. All these conditions, more or less, prevent or disturb the coming hypnosis. Furthermore, outward influences, such as temperature, dress, place of residence and surroundings, should all be considered. The room in which experiments are to be performed must neither be too warm nor too cold.

Dryness is always encouraging to hypnosis, while damp air disturbs the influence. Strong odor of flowers and certain perfumes are very often advantageous. Strong lights are by all means unfavorable; a mild and shaded light is always favorable. The subject's seat must be as comfortable as possible; the least noise, the buzzing of a fly, the creaking of shoes, may disturb the good results, in causing an involuntary concentration of thought, which tends to disturb the effects of the manipulations of the operator.

Without exception there should be a third person present in the room as witness to every hypnotic treatment involving unconsciousness of the subject. There will then be no cause for misunderstandings.

The time is near at hand when hypnosis will be employed in the majority of diseases that have so far thwarted all other treatment.—*Chicago Herald*.

It would seem that the Keeley Cure for inebriety has already had its brief day. It has filled its proprietor's pockets with money, and little visible good otherwise has come of it. In England an analysis of the substance injected into the veins has been made and it has been found to be almost entirely atropine, the alkaloid of the deadly nightshade and alcohol. It is not astonishing that if this deadly poison was administered, death should frequently result.

The "leaflet" with its lesson and commentary, was thought an admirable assistant in the Sunday schools, but now it has been found to "displace the Bible, and weaken its influence." The Church papers are exercised over the subject.

Pope Pius IX. said: "Public schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to civil power, nor made to conform to the opinion of the ages."

SUMMERLAND OFFERS A PROPOSITION.

A "Committee of Citizens of Summerland" has been formed at Summerland, California, for the purpose of conducting an offer made by Mr. H. L. Williams to sell to an association the whole of Ortega Ranch, 1000 lots in Summerland, and those in the site adjoining, for a sum of money, far below its original cost or real value. In his proposition Mr. Williams says:

"In offering this property for this purpose, I reserve my present home and forty acres of land surrounding it, leaving for the association 700 acres of acreage property, 1000 lots in Summerland and 100 acres in the town site of Ortega, which can be annexed and be made a part of Summerland. I offer this property to the association for the purposes herein named at just one half my list prices of the same, which prices are less than adjoining property, and which is over \$100,000 less than I have twice refused for it as a whole, provided the organization is completed within the six months named. This offer, of course, carries with it the supplying of an absolute and perfect title, free of all incumbrances whatsoever. All lots or acre tracts sold pending the organization to be sold at list prices, to be credited on the purchase price in case the organization is perfected. The number of shares fixed should include enough to provide a fund of about \$25,000 in excess of the purchase price, to be used in the development of the mineral resources of the property. The income from the sale of property and from all other sources, shall be used by the trustees, for the purposes herein named, except, they may in their discretion, declare dividends to the shareholders not exceeding six per cent. per annum in any one year."

W. G. Wheeler, secretary of this committee writes to us: "We are making an effort to secure the Ortega Ranch with its immense resources for the benefit of the cause of Spiritualism. * * * This plan makes a one-man ownership impossible, and we fully believe is feasible, for it will be self-sustaining, and under proper business management will be successful and great good will come of it." In the resolutions adopted at a meeting of the above committee, the closing paragraph reads:

Send all subscriptions with the money, to be held in trust, to the Commercial Bank, Santa Barbara, California, all other communications to the committee as above stated. All money will be returned if the organization is not completed. Do not delay; Summerland has already over one hundred dwellings, with several flowing gas wells. Weekly reports of progress made will be published in *The Summerland*. Who will be the first to subscribe and remit from each city and town?

J. W. DARLING,
Z. T. CROOK,
W. D. WHEELER.

Committee.

Written for the LIGHT OF TRUTH.

SERPENT MOUND--A PREHISTORIC WORK.

LEAH B. CONROY.

Of all the people that ever inhabited our earth, perhaps the least is known of the Mound-Builders. All the knowledge we have of them is derived from the few articles which have been buried together with their dead. Judging from the most important of these mounds found in this country and Asia, scientists pronounce the Mound-Builders to have been Serpent Worshippers. The most remarkable work of the prehistoric inhabitants of this continent, however, is that of the Serpent Mound, which is situated in Adams County, Ohio, about sixty miles northeast of Cincinnati. The Mound, which is surrounded by one hundred and fifty acres of land, was purchased by Boston ladies who presented it to the Peabody Museum of Archaeology and Ethnology. This singular Mound derives its name from its shape, the convolutions and sinuosities of the great earthen monster still being very accurate and wonderful considering the centuries that have passed since its prehistoric builders completed it. It is a wonderful work of prehistoric art, and is an embankment of earth thrown several feet high, its greatest height being fifteen, and measures three hundred and sixty feet from the head to the end of the tail. Investigation shows the mound to have a foundation of ashes and rock, and the earth heaped upon that is of yellow clay, but the whole surface for several inches deep is of a black, fertile soil formed by the decomposition of vegetable matter. The head of the serpent is divided in the form of jaws, which seem about to swallow an egg-shaped figure sixty by one hundred and twenty feet. Near the tail is a smaller mound which is supposed to be a serpent egg. Serpent Mound is built upon a level plateau, and is surrounded by rocky cliffs, wooded hills, and a small stream which flows along the southern side. It is a very attractive place for tourists and scientists, the situation being commanding and picturesque. All undergrowth and trees have been removed from the mound, except an old chestnut stump, which stands near one of the convolutions and is said to be over five hundred years old. A fence is built around this great ancient monster, also a good walk which enables visitors to make a complete circuit of one of the greatest monuments of the mysterious Mound-Builders erected by themselves.

A Model Washing Machine.

Voluntarily, and without solicitation or suggestion, the LIGHT OF TRUTH recommends the "Busy Bee" washer as indispensable to every housewife. It is made by the Lake Erie Manufacturing Company, No. 133 East 13th Street, Erie, Pa., and costs \$2. We recommend it because it does the best of work, runs easy, saves time, money, and clothes. We have seen washers and washers, but this is the only one we have ever put into our kitchen. In an hour's time, without any rubbing, back-laming, or other hard labor, it will do the wash of a family (75 to 125 pieces), thoroughly and satisfactorily. John asks what to buy for a Christmas present for his wife? Buy a "Busy Bee" washer. And John, when it is "dull times" this winter, act as agent. It will sell wonderfully and profitably. We do not say, "write for catalogue"; instead take our word for it, and send \$2 for a machine and terms to agents. She will be "perfectly happy."

Concerning the secret arming of Catholics in this country W. H. McCutcheon writes in the *Toledo American*: "While talking with some one conversation turned to the Catholic question and one stated that he had read in the *Toledo American* the statement that there were concealed by the Catholics of Columbus five thousand guns, and he would like to know if that was true. 'Well,' said another, 'I can help to verify that statement, for recently there was a shipment of coffins came here for the Rev. Father Ise and somehow we managed to let one box fall and it 'busted,' and behold! out dropped a number of repeating rifles; and if any of you doubt my story I can bring you men who will make affidavit to this effect.' To tell the truth, some of us were surprised while others were not at what he said. But we need not be surprised at anything which the Catholic Church may do. The writer was boarding with a lady who is a member of the Methodist Church and has about fifteen boarders, all of whom are Protestants but two, and he ventures to say that by the way they expressed themselves these will all be A. P. A's. inside of two weeks."

The *Freeman's Journal* says: "These public schools are a devouring fire and pits of destruction; they ought to go back to the devil whence they came."

Miscellaneous Articles

DANGERS FROM THE CHURCH OF ROME.

A sermon preached in the Ninth Street Baptist Church, Cincinnati, O., October 25, 1892, by the pastor, Rev. John H. Meyer.

"Stand fast therefore in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage."—Galatians v.

We have just celebrated the four hundredth anniversary of the discovery of this land. The scenes of the past few days have been very suggestive. They have brought to our thoughts of the power and prosperity of this nation. We have been reminded of the providential leadings in the discovery and settlement of America. It was opened to the world when the persecuted and oppressed were in bitter need of a place of refuge. Yet with all the causes for rejoicing there has come across the blessings the shadows of some impending dangers. It is one of these dangers of which I wish to speak this morning. I wish to speak of it calmly and without any spirit of bitterness. I wish to bring before you certain facts and certain clear indications. Is it not high time for the people of this country to be more than ordinarily watchful against the encroachments of the Church of Rome? Our forefathers came out from lands made wretched by superstition and religious tyranny, and established one of the freest republics God's sun ever shone upon—a land where men, up to this time, have been free to worship God in accordance with the dictates of their own consciences, without any priestly or papal interference. But is it not time for the words of my text to sound forth, "Stand fast therefore in the liberty wherewith Christ hath made you free," when men march through our streets avowing their hostility to our American institutions?—when in a large assembly one of the leaders rises and declares that, here, in America, the power of Rome should be recognized before the power of our own government, and the sentiment is only met by a silence which seems to say, we do not dare to put it in that form just yet?—when a Roman Catholic paper advocates that all true Roman Catholics vote for a certain candidate in our city without regard to party, but solely upon the ground that he is a Roman Catholic?—when Protestant papers, fearing to lose the votes and patronage, exalt the influence of the Roman Church? Is it not time that we are true to our name and become Protestants? Are we not in danger of sitting idly by while the powers of government slip quietly into the hands of Rome?

Let us see, first, why we need fear the Church of Rome. I answer at once and most emphatically, because she has been the curse of every land where she now rules. One of the mottoes carried through our streets last week was this: "The Roman Catholic Church the Mother of Civilization." I wonder what Roman Catholic authorities would say of Spain—poor priest-ridden, down-trodden Spain. Over eighty-seven per cent. of her people are illiterate. More than half of them are living in dense ignorance and poverty, and yet the Church of Rome has been supreme there for hundreds of years. And poor Spain is a fair example of the civilization of which the Church of Rome is mother. And Mexico, as good land as ours, with no hindrance to her progress other than the ignorance and degradation in which the priesthood holds the people. When you pass the line between Protestant Texas and Roman Catholic Mexico, it is like passing into another country. Upon the Protestant side of that line less than fourteen per cent. of the people are illiterate; upon the Roman Catholic side more than ninety per cent. A little light breaks for Mexico as Protestant missionaries push forward their work. Where the Church of Rome holds almost absolute power the degradation is the greatest. And yet "Rome is the mother of civilization!" Peru and Brazil and Portugal are examples of what the Church of Rome does for the nations. And Italy, only a few years ago among the obscure and almost unnoticed powers of Europe, is to-day taking on new life. A new era of prosperity is dawning for that land. But it did not come, it could not come when the power of the Pope was supreme. The day Victor Emmanuel broke the yoke of papal bondage Italy began to rise in wealth, in intelligence, in influence among the peoples of Europe. I spoke one afternoon in the city of Naples with a prominent officer in that city. I said there is some talk of the Pope coming to America. Well, he said, we should be glad to get rid of him; our people have had their share of trouble because of him. And Ireland, conspicuous for the supremacy of the Roman Church, sending up its cry almost yearly to this free land for aid. Rome surely has had a fair chance there; and yet the bright places in Ireland are the places where Protestantism is beginning to be felt. When we look at Roman Catholic countries a prayer arises from every heart. God deliver America from the blighting power of the Roman Church! But we may come even nearer than this. There is not a place in our land where Romanism prevails but it has degraded it. A gentleman recently told me that property in the region of his home had depreciated in value fifty per cent. within ten years, because, said he, that region has been settled by French Roman Catholics, and the better class of the community has gone away. There is a street in this city through which it would not be safe to pass after the early hours of the evening—the worst street in sin and ignorance, I think, in the whole city. Two years ago every home upon that street, with one exception, was the home of a Roman Catholic. No one would doubt but that the lowest and most dangerous classes in our city are to be found among the Roman Catholics and colored people, because both have felt the influence of slavery. The slavery of the one, we may see by living examples, is as bad for the mind and soul as the other. I am sure, as the millions under the yoke of Roman bondage see our freedom, they would emphasize this warning message, "Stand fast therefore in the liberty wherewith Christ hath made you free."

We fear the power of the Church of Rome because of the bitterness of their persecutions. It was easy in the days of the Huguenots and Waldensians to use the ignorant, superstitious masses composing the Church of Rome, and to make them believe that they were doing God's service when they put to death, in some horrible form, those who refused to submit to Roman authority. It would be almost as easy to-day. Watch the company in the presence of the priest; see the superstitious awe with which they regard priest and crucifix. Bound by their superstition, they are within his control to-day. But they would not send them to kill Protestants to-day! exclaims some one. Yet the principles of the Pope, Romanists say, do not change. Once, as the representative of a kind God's will, as he blasphemously says he is, he sanctioned tortures and cruelties too awful to be even mentioned. His laws and principles are inflexible, why may he not again sanction bitterest persecution? Imagine a father or a brother placed upon the torture rack and then drawn until flesh and muscle parted, and in that agony even not receiving any mercy, while a priest, in the name of religion, smiles upon the scene. That was not the action of an ignorant class in an ignorant age, for the inflexible representative of the Church of Rome, the Pope, gave it his sanction. And strange to say, many Roman Catholic authorities to-day justify the Inquisition. Would they do to us what they did to those martyr days if they had the power? For one, I do not wish to see the experiment tried.

We fear the power of the Church of Rome because it would destroy some of our fundamental American institutions. Our public schools they openly declare to be "the

bane of the nation." There was an evident effort in the recent street display to impress the people with the numbers in parochial or Church schools. All the parochial school children for miles around were gathered to make the numbers large. Children of both sexes marched, and those too young to walk were carried in wagons. Imagine the procession if all Protestant children had been gathered in the same way—young and old, boys and girls! But suppose some corrupt members of our Legislature should be influenced by appearances to support a bill giving of the public money for the support of Roman Catholic schools, what would be the result? Why Baptists must at once establish Baptist schools and demand their share of public money. So with every denomination, until we have only Church schools, and that bulwark against ignorance and national evils, our public school system, is gone forever. God pity America the day the parochial schools take its place. Look at the result of parochial school teaching. The Catholic Church, though numbering only one in nine of our population, furnishes almost one half of all the criminals in our land. In some instances the children who have been brought up under Roman Catholic instruction form five-sixths of the prisoners in our houses of refuge, reform farms, and other penal institutions. We have the census taken of one such reformatory institution in Massachusetts, where 1,226 of the inmates were Roman Catholics, 226 Protestants, and seventeen Jewish. Many prisons have a similar proportion within their walls. It is estimated that three out of every five of the criminals executed in our northern States are accompanied to the scaffold by the Romish priest. This is the result of the so-called godly schools. We should like to have the names of a few great American Statesmen who were trained in parochial schools. "By their fruits ye shall know them." God save America from the education which is evidently given in the parochial school. The Sabbath is, in a large sense, an American institution. The Romish Church does not hesitate to deprecate it as she chooses. Even to-day, under the sanction of a Roman Catholic Church in this city, there is being held a fair, at which there are raffles and a variety of games of chance. The beer to make men drunk is sold right in that region, and Romanists made last Sabbath evening hideous as they crowded the fair. Think of it—this in the name of religion, and the money to go into the treasury of the Romish Church. They delight in processions and picnics upon a day which true Americans regard sacred. If the Romish priest or true Romanist obeys any of our laws, he only does it because he must. He does not recognize the right of any nation to make laws independent of the Pope. Without papal sanction they have no authority. The laws of the Pope are above the laws of every land to the true Romanist. Thank God, no one consulted the Pope as to what laws should govern our land, or to-day, no doubt, our land would be in the same condition, socially and religiously, in which Mexico is. Since there is no papal sanction for any of our American laws, the true Romanist in his heart will have little respect for them. Take the sacred rite of marriage. Our American laws say it is just as sacred and just as binding if performed by the Protestant minister or civil magistrate. The Roman Catholic Church denounces all such marriages as wrong, and says that in our homes we are living in "filthy concubinage." A filthy thrust at a sacred relation, at an American law.

We fear the Roman Catholic Church because it is making more infidels among the thoughtful class of people than all the infidel clubs and literature in the world ever has. Think of the superstition in the Holy Land. I had a thousand times more respect for the Church of Rome before going to Jerusalem than I have to-day. You can scarcely think, as you stand there, that rational beings could ever have believed such impostures. The blood of Christ and tears of Christ are there; the stone upon which Mary sat; the crown of thorns; the mark in the rock where he touched his foot as he ascended; these are all worshipped and pointed out to the traveler. I believe that Palestine is cursed far more by the superstitions of the Roman and Greek Churches than by the Turk. The bones of an old woman have recently been sent to this country, and they say as people bow and kiss the box containing them they are healed of disease. Thoughtful men and women look at such mockery and at such hypocrisy, and distrust all religious life and expression. If what Rome teaches is religion, intelligent beings must become unbelievers or hypocrites.

What can be done in view of these dangers? We may watch. Watch our politicians, and see that any man who encourages the Romish Church in her effort to gain power shall be talked down, written down, and voted down. We may watch the daily press to see that Roman Catholic powers do not make these papers nominally for the people but really for the Roman Church. Let us ask who are the editors and who the stockholders. We may vote. Any man who acknowledges his allegiance to the power of Rome is not a true American. He can not serve our land as he should. Let America be ruled by true Americans in the lowest as well as in the highest offices. We can pray that our God will avert superstition and tyranny, and protect free America from the dangers of the Church of Rome.

The Tablet says: "It was better for a child to run the street in which occupation he becomes a thief, but stood some chance of at least saving his soul, than attend a godless school, whose teaching resulted in making him a rogue and an unbeliever." According to this logic thieves go to heaven, and rogues take the other road. Between the two it will be difficult for the honest man which to choose.

New Thought thinks a greater part of the fault-finding is caused by some derangement of the stomach or liver. Yes, and this derangement is caused by discords in the spirit.

SPIGY SIFTINGS.

ONE ESSENTIAL LACKING.

"He will never make a temperance lecturer."

"Thank not?"

"Never."

"Why not?"

"He takes no pride in telling what a lowdown drunkard he used to be."

SLIGHTLY SARCASTIC.

Husband—What are you sewing, Mary?

Wife—I am sewing a suspender button on my skirt.

H—And can you do it?

W—Can I do it? Why of course I can. What makes you ask such foolish questions?

H—Nothing much. Only I thought you couldn't sew on suspender buttons.

Wife—While I was at the dress-maker's this morning that extravagant Mrs. Flypp came in and ordered a seventy-five-dollar dress.

Husband—Umph! It was only last week that her husband borrowed five hundred from me.

"That story about a 'cloud with a silver lining' is a myth."

"What makes you think so?"

"If it wasn't there would have been a syndicate working the cloud long ago."

SPIRITUAL BOOKS.

For sale at the Office of THE LIGHT OF TRUTH, Room 7, 206 Race St., Cincinnati, Ohio.

The following list contains most of the best works on the philosophy and science of Spiritualism and kindred subjects, which are kept in stock at this office. Remitt by postoffice money order, registered letter, or draft on Cincinnati or New York. Do not send drafts on local banks. *Names and prices not to be taken for payment.* Send orders and make all remittances payable to C. C. STOWELL, Room 7, 206 Race Street, Cincinnati, O.

The Content of the Sacred Heart, by Hudson Tuttle. This book was written for an object, and has been pronounced equal to the best of the diabolical methods of Catholicism. It is "Uncle Tom's Cabin" of the occult. It should be read by every man, woman, and child who loves their country, their religion and their God. Price, in paper, 25 cents; in muslin, 50 cents; postpaid, 60 cents. Wholesale and retail, by C. C. Stowell, or Hudson Tuttle, Berlin Heights, O.

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